

for reform ; but, with the aid of the Bible, history, logic, Luther will prove that these artificial walls cannot stand before the trumpet blast of truth. In other words, he demands a radical sweep of all the papal sophistries for which Germany had paid so dearly in the past, a thorough reformation which shall re-establish true Christianity, and ensure complete freedom for the German nation from " the miserable, heathenish, unchristian *regimen* of the Pope." He even ventures to add an invective against the social abuses of the age—its luxury, its tyrannic capitalism, its usury, gluttony, drunkenness. " What fools are we Germans," he exclaims, again and again, in defiance of the pope, " to suffer these things!" Let us stand this papal befooling no longer. To what purpose does the kaiser bear the sword if he cannot rid us of "these Roman robbers," and give us back our old freedom ? Awake, ye sleepy Germans, strike for the cause of God and Fatherland. It is certain that, whatever Luther's later views on the use of violent means in the cause of reform, he appears in this terrible philippic defiant and fierce in the extreme. He lashes himself at times into fury. His language is not only harsh but crass—in this age of cursing and swearing on both sides we must not be easily shocked. He seems ready to burst from his study with fire and sword against that " devil and antichrist at Rome, and all his followers." His spirit is that of a Zizka who will smite the enemy with the sword as well as the word. " Would we strive against the Turk, let us begin at home, for the worst Turks are in our very midst. Do we with reason hang thieves and cut off the heads of robbers? Why do we let off the Roman pilferer, the greatest thief and robber that has appeared, or shall appear, on earth?" He would not quite depose the pope, but he would not leave him a hundredth part of his power. The bishops, too, might survive, but the congregation is restored to its rights—is granted, more especially, the right to elect its pastor, who shall have liberty to marry.

The vigorous reasoning of this philippic is admirable. It would have been still more convincing to the modern mind if it had been less violent. Its style is indeed outrageous. One is tempted to conclude at times that Luther must either be swearing or praying. Fierce and dogmatic is the nature